

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Seek ye first the Kingdom of God and His righteousness."—JESUS CHRIST.

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GOVERNOR'S MESSAGE.

(Reported by David W. Evans.)

The following is the Message of Governor Brigham Young, delivered orally on Monday, February 22, 1893, to the Senate and House of Representatives of the State of Deseret, convened in General Assembly, in the City Hall, Salt Lake City:—

GENTLEMEN,—Another year, with all its varied joys and sorrows, has passed away since we last assembled together in this chamber in our Legislative capacity, in conformity with the requirements of the Constitution of the State of Deseret. Since I last addressed you in this capacity, we have been called to mourn over the departure from this life of our Lieutenant-Governor, Hon. Heber Chase Kimball, who, after a brief illness, died on Monday, the 22nd of June, 1892. The purity of his life, his unflinching integrity, and the steadfastness and valor which he unvaryingly displayed, made him the object of love and veneration to the whole people. When he left us, all felt that we had lost a tried friend, a wise and faithful counselor, and a true patriot; and yet, though it is a matter of regret, we can rejoice in the knowledge that he rests in peace.

Notwithstanding the ravages of the insects, the past season has been one of prosperity, and in coming together to-day we can congratulate each other on our flourishing and happy condition, and the kind providences of our Father and God which are dealt out to

us. We have met in the capacity of a State Legislature with a view to preserve our organization, and with an eye to the time when, in the wisdom of God, He will move upon the minds of Senators and Members of Congress to give us our legal, national, and legitimate rights. We wait with patience for this to be done. Perhaps to some it will seem unnecessary to keep up this organization; but it is that we may preserve our identity as a part of the nation that we assemble annually in this capacity. If the machinery is kept in order, when the time shall come for the water to be turned upon it there will be no difficulty about starting it. It is not so much to expect law and to sit in a Legislative capacity that we now meet, as to recognize our rights; and, in doing so, we do no more than others have done, and no more than is our right to do. If we, who live in this country, were disposed to meet in this capacity 365 days in the year, it would concern nobody but ourselves, except meddlers, and those who wish to infringe upon the rights of their neighbors. In a republican government like ours, it is our right to meet as we do to-day. We have the undoubted right of meeting together and consulting upon those points of governmental affairs that pertain to our future peace, and to gather the necessary information to enable us to proceed further in the duties of life. Whether, in the pro-

dences of God, we shall be admitted as a State or not, we leave with Him. He will do as He pleases; the hearts of all living are in His hands, and whatever condition He permits us to live in we shall accept and conform to.

I may with propriety venture the assertion that the heart of every person now present renders praise to God for the blessings we enjoy this morning. We trust in Him. We are His servants; we are His friends; we are also the friends of humanity. However much we may be misunderstood and misrepresented, this knowledge gives us satisfaction and comfort.

Our experience has demonstrated the simple fact that, in enacting laws, the fewer they are, when well executed, the better for the people. This is a fault which our Legislators have not fallen into; they have not made a multitude of laws. Multiplying laws would not add to our peace or union. If we did not know how to govern and control ourselves and those around us, legislative enactments would be but a flimsy shield to us; they would be a broken reed to lean upon. In this connection I recommend that you adopt and sanction the laws which have been enacted by the Legislative Assembly of the Territory of Utah, that the same may be valid and have full force in the State of Deseret. And I further desire, that you continue to apply your hearts to wisdom; all wisdom pertaining to the things of this world, pertaining to the laws of our Territory and nation and the nations of the world, and then that we all seek for wisdom from Almighty God to enable us to dispense our knowledge to the advantage of ourselves, as individuals and as a community, and of the world. We should thus increase until we are able to wrench from the grasp of the enemies of God and truth every good principle and all that is desirable for man's elevation and happiness, and preserve them intact.

That we have shown our capacity for self-government, and are fully entitled to an entrance into the great sisterhood of States which forms this Union, is evident to all unprejudiced people who are familiar with our history. It is a little over twenty-one years since we broke our way into

these mountains, having traveled some thirteen or fourteen hundred miles from what is called "civilization" and from supplies. In the short time we have been here, it can be said with truth of us that we have advanced faster in establishing true civilization, in making public and private improvements, and in adding to the national wealth, than any other people, surrounded by the same circumstances, of whom we have any knowledge. This progress is, in the eyes of every patriot, commendable and praiseworthy.

Gentlemen, in coming together today as the Representatives of the State of Deseret, we have the proud satisfaction of knowing that we represent a people capable in every respect of governing and controlling themselves. We, in this country, have achieved a freedom and independence such as are rarely possessed by any people in these days. We raise our own bread, and eat it; we make our bridges and streets, and pay for them; we erect our public buildings, develop our resources, sustain our Government and officers, and are not in debt. That which is accumulated as income from taxation is appropriated for the benefit of the people. We have no bonds in market for greedy financiers to speculate in, to prove a cause of embarrassment to ourselves, or a vexation and annoyance to our children. Our legislators have been wise enough not to go beyond their ability and burden the people with a heavy indebtedness, without having resources to refund the same. Should we be admitted as a State, I look for the same policy to be pursued; we shall not fall into debt, but always live within our means.

This is the secret of success with men, communities, and nations. Take men in any capacity whatever, whether singly or otherwise, and you will find that if they live within their means, they will be independent and powerful. It is so in the case of a single individual, and it is increased so with a community or nation. We, as a people, have had wisdom enough to perceive and act upon this. A people or government that will suffer itself to get entangled through avarice or other causes, and bring upon its people war and indebtedness, and then poverty

and distress, proves that it is not capable of exercising the proper rights of government. But a nation that can maintain peace within its borders, and with its neighbors, exhibits knowledge, wisdom and power that must eventually call forth the respect and admiration of the world. Thus far we have been able to preserve ourselves from such contingencies. It is true that war has been made upon us; but the sword of indignation has fallen harmless at our feet. Yet our own wisdom did not produce this; it was by the wisdom and power of God, which He imparts unto those who live so as to receive them, that they may preserve themselves.

It is not my design to detain the Assembly. There is a little business necessary to be transacted. When this is attended to, there will be no further necessity to remain in session. The

members have been a long time here in the capacity of the Legislative Assembly of the Territory of Utah, and to persons accustomed to active and out-door business, such confinement becomes irksome.

When you return to your constituents, Gentlemen, you can carry with you the proud consciousness of having striven with harmony and unison, during your legislative labors, to enhance the interests of our beloved country, and to maintain those free institutions and that peace with which, under Divine Providence, we have been so long and kindly favored.

That the blessings of Heaven may rest down upon you, your constituents, and the land our God has given us, is the constant wish of

BRIGHAM YOUNG.

—Deseret Evening News.

CRIMINAL HAUNTS IN LONDON.

A well-known correspondent of the *Times*, who has been visiting the criminal haunts in London, gives a shocking account of the dens of infamy in the southern district of the metropolis. He writes—The east end is bad enough, but it is, so to speak, mottled here and there with squalid districts, the inhabitants of which only offend against the poor laws by becoming paupers; and districts like Tiger-bay and Blue-gate-field, which, though to outward seeming clean and respectable enough, are, nevertheless, the haunts of inveterate criminals. The queen or chieftainess of this last-named abominable locality is known in the neighborhood by the *soubriquet* of "Cast-iron Poll." Our party were curious to see her, for in her way she is a celebrity, having been convicted, as was proved at her last trial, no less than 53 times. Of course nearly all these convictions were light ones, varying in duration from 14 days to three months; yet from the time that this infamous woman was 15—and she is now near 50—she has seldom been much more than a month out of prison. We were not gratified with a

sight of this strange heroine of the place, as one of her companions (who our detective assured us had herself been convicted nearly 20 times) said that Poll, who at her last sentence got three years' penal servitude for a daring robbery from the person, would not be "out on the spree" for nearly another month. It may seem incredible, but I was assured it was the fact, that the police of this district almost dread the release of this woman, so much trouble does she give them. She has got so accustomed to, and apparently enamoured of, the gaol life that she will literally do anything, after a short "spree" at the East-end of London, to get back to it. She will go to an East-end police station and insist on being locked up; but, of course, as there is no charge against her, her unusual request cannot be gratified. "No charge!" she says, "well, I'll soon make one!" and out she goes and attacks with teeth and nails the first man or woman she meets, or breaks the windows of a public house, or, as she has done over and over again, the windows of the station-house itself. Then when she is brought

back she coolly asks the inspector why he did not lock her up when he knew she was going to commit her offence, and the same question is likely to occur to many of your readers, not alone in the case of "Cast-iron Poll," who has an idiosyncrasy for violent outrages, but in the case of the hardened thieves, who are ready to turn their hands to anything that is criminal, and become passers of bad money, filchers of watches, or seizers of the throats of belated pedestrians who are quietly walking home of a night. The East-end is, as I have said, very bad; but, on a calm consideration, I am bound to confess that the south side of the water—those parts round the Mint and Kent-street, in the Borough, the streets leading back from the London-road, some streets off the Kent-road, and some leading from the railway station at the Elephant and Castle, are emphatically the worst neighborhoods in London. Representative men and women of the chief classes of offenders against the laws may be found here in abundance—men and women who are literally looked up to with a dull sort of professional admiration as proficient in their trade. Murderers, as murderers, of course, you never see. Murder is a crime among the companionship of thieves, which is tabooed, not so much as a crime, but as a blunder. It attracts too much notice, and its supposed perpetrators are too keenly sought after to make the usual thieves' abiding place quite comfortable for the rest of the community. It, in fact, upsets all their little domestic arrangements for a week or more, and there is generally some timid member of the fraternity to be found to say whether it was "Surrey Johnstone" or "Dark Bill" who threw the man on the curbstone and fractured his skull after having garrotted him and got his watch and money. Yet, though murder is as much as possible avoided among professional street robbers of a night, they make not the least scruple of using such violence as will secure their escape, and also, if possible, leave their victim senseless for a time. But the line to be drawn between stunning a man for an hour and killing him outright is so exceedingly fine that, in thieves' parlance, it is no wonder that

"accidents" often happen. In the haunts in the south of London I was shown many men who were suspected to be garotters—that is to say, men whom the police had never caught in the fact, but of whose nightly occupations, closely as they watched them, they had very little moral doubt, though the legal proof was wanting. I was shown in the east and south sides of London what I may almost say were scores of these men, about whom the detectives expressed grave doubts as to my life being safe among them for a single hour if it were known I had £20 or £30 about me; and, above all, if the crime of knocking me on the head could be committed under such circumstances as would afford fair probabilities of eluding detection. I do not mean to say that these desperate criminals are confined to any particular quarter of London; unfortunately they are not, or, if they were, there is only one particular quarter in which we should wish to see them all confined, and that is Newgate. But, no matter how numerous they may be elsewhere, there is certainly one quarter in which they are pre-eminently abundant, and that is around the alleys of the Borough. Here are to be found, not only the lowest description of infamous houses, but the very nests and nurseries of crime. The great mass of the class here is simply incorrigible. Their hand is against every man; their life is one continuous conspiracy against the usages, property, and safety of society. They have been suckled, cradled, and hardened in scenes of guilt, intemperance, and profligacy. Here are to be found the lowest of the low class of beershops in London, and probably in the world; the acknowledged haunts of "smashers," burglars, thieves, and forgers. There is hardly a grade in crime the chief representative of which may not be met among the purloiners of the Borough. There are people who have been convicted over and over again, but there are also hundreds of known ruffians who are as yet unconvicted, and who, by marvellous good luck as well as subtle cunning, have managed up to the present time to elude detection. It is the greatest error to suppose that all, or even a majority,

of the criminal classes are continually passing through the hands of justice. Griffith, the bank-note forger, who was tried, I think, in 1862, stated in prison that he had carried on the printing of counterfeit notes for more than 15 years. Of course this man was sedulous in concealing his occupation from the police, but there are hundreds of others who almost openly follow equally criminal and far more dangerous pursuits with whom the police cannot interfere. Our present business should be to look up these vagabonds, and our future vocation to destroy their recognised haunts. It is no good killing one wasp when we leave the nest untouched. Thieves, it must be remembered, are a complete fraternity, and have a perfect organization among themselves. The quarter round Kent-street in the Borough, for instance, is almost wholly tenanted by them, and the houses they occupy are very good property, for thieves will pay almost any amount of rent, and pay it regularly, for the sake of keeping together. The aspect of this quarter is low, foul, and dingy. Obscenity of language and conduct is of course common to all parts of it, but it is not, as a rule, a riotous neighborhood. Thieves do not rob each other, and they have a wholesome fear of making rows, lest they should bring the police into their notorious territory. These haunts are not only the refuges and abiding places of criminals, but they are the training colleges for young thieves. If the police were only some night to make a cordon round Kent-street and the Mint, in the Borough, and take all they found within their lines—man, woman, or child—I venture to say that they would find two-thirds of their captives, not alone convicted thieves, but thieves living only by theft. In the Mint—I suppose from old tradition—the manufacture of spurious money is carried on more extensively than in any other part of London. Of course the police do not know where these places are; they can only “suspect.” But they can point to the low beerhouses where bad money can be bought. The best counterfeits command prices of 9s. a dozen for florins, 5s. a dozen for shillings, and 3s. a dozen for sixpences.

These coins might be taken casually even by the most experienced persons, while others, which are mere leaden counters, fetch as little as 2s. 8d. the dozen florins; but these can only be safely passed on drunken men. It is useless for the police to declaim against these notorious haunts. If they searched them, they would find nothing, and all their representations as to their infamous character weigh nothing with the Excise so long as the man who keeps the den open is able to pay for his license. In the same way the police can point to low beerhouses where card-sharping, skittle-sharping, and hocussing are of almost daily occurrence. I was rather incredulous of this, but my Detective assured me that for one case of this kind that came to light more than 200 were passed over unnoticed. The people thus victimized are, very naturally, ashamed of their folly and crime, and do not wish to make public how they have been inveigled into these sinks—in most cases by young girls. Of course, no one sympathises with the foolish sots who are thus beguiled; but is it quite right that the Government should virtually sanction the keeping of these houses, and not only take the wages of their iniquity, but actually give them immunity by removing their control from the police.

Nothing impressed me more during the many visits I made than the organization that evidently exists among thieves' quarters. They have their own set of “leaving shops,” public houses, and tradesmen. They are, in fact, a distinct community, and the thief who “peaches” upon another—as they will sometimes do, from anger or disappointment in their share of booty—must leave the community for ever. Apart from his being not safe, he would never be trusted again, and, under an assumed name, he must seek his life by crime in Liverpool, Birmingham, or Manchester. As our party went round the south of London our coming was generally known at all the haunts we visited, but it made no difference. They knew we had only come to see them, and though, perhaps, they might have left off “larking,” they were otherwise much as they usually are. The first house we

entered was at the end of a narrow, villainous-looking alley off Kent-street, and at the door of the house were some half-dozen "roughs," who in a verbal telegraph instantly passed downstairs the notice that we were coming. Before we entered my conductor told me that I should see nothing but the most notorious and convicted thieves. Had he sworn to me that I should see nothing but honest men I could not have believed him. We passed through a low doorway, and down into a sort of cellar, or underground basement floor, which had been turned into a kind of kitchen, and here were assembled, to the number of about 30 or 40, some of the worst types of the most criminal classes in London. They were essentially of the criminal class, and any one who is familiar with the aspect of the inmates of Portland and Dartmoor will learn at once what is meant when I say this. They had the same low, retreating foreheads, the same eager cunning of their deep-set eyes, the same hard-set yet shifty contour of the mouth—a kind of mouth that you could almost see was one that could whine for mercy in one breath and refuse it in another. There was not one of all those present whom a respectable person would not instinctively have shrunk from meeting in the day or night. They were mostly young men and young women—or, I had better say, young girls. No single one, from first to last, could give any account of himself as to saying where he worked, what he worked at, or who had ever employed him. Some said they lived "by odd jobs," some said they worked "down the river." The girls said they sold matches, some said they sang in public houses, some that they "begged;" but not one man or woman could name an employer, not one could name a single piece of honest work he had been engaged in, and there was not one who did not deny that he had got a penny that week. And this was Friday night, and the men were all smoking and drinking beer, and the women, I was told (it was then past one o'clock), had had their suppers more than two hours ago. I spoke to many with a view of ascertaining if they had ever been in casual wards or refuges. Of the scores that

I questioned, I only met with one who had been in a refuge, and this was the conversation that passed in the presence of my friends and my conductor. My witness was a young man of about 25, a convicted thief, a known rough, and an associate of regular thieves. I asked him had he ever been in a casual ward. He said, as all the rest said, "No"—and I believe quite truly—"that he liked getting his own living, and not going to a work'is."

Have you ever been to a refuge then? Yes; I tried to go once.

Did you stay there?—No, I didn't. They asks too many questions, and they asks them over and over agin, and when you forgets what you've said first out you goes.

But if you tell the truth at first you surely can't forget that?—Oh yes you can though, when you are asked over and over agin.

What questions did they ask you? (a very long pause).—They asked me if I had a father or a mother alive.

Well, have you?—No; they're both dead.

Well, if you were asked that a dozen times you would not forget it, would you?—Yes, I did, and they turned me out.

The truth is you cannot get your beer and pipe at the refuge?—Yes, that's it (a great laugh at this); and they makes you say prayers, and (this was said with a spit of intense disgust) they makes you wash.

This was the only case where I met any who had among those criminals been at either a refuge or a casual ward. The house in which this thieves' jubilee is held makes up some 120 beds, and the lessee, if I may so call him, pays £10 a week rent for the place. In this place men are charged 4d. a night for their beds, and men and women 1s. In most other houses married couples are only charged 6d. I was so much struck with this discrepancy that I asked the reason plain and pointedly, and the reply was equally plain and pointed: "Bless you, sir, I should no mere think of asking if the people who come here are married than I should think of asking if the men who come here are thieves. So long as they pay their money and are quiet I asks no questions." After

this I need not further explain what the house is, nor need I dwell upon the class of female children whom I saw there, and who, though living on their infamy, were more fit for a nursery than a notorious thieves' house of ill-fame. But the dreary work of recording all these houses that we visited would be as wearisome to me as it would be disgusting to your readers. House after house we entered, and to the same questions the same replies were given. They could not tell at what they had worked, or where they had last been at work, or where or when they meant to go to work next time. In only one house, however, I am bound to say, were we treated with rudeness, and in only one house was any sort of violence offered, and this was only by a drunken thief, whose comrades instantly restrained him. As the law goes on at present the occupants of these houses and the police jog on very well. The latter know they cannot touch these notori-

ous men and women without a specific charge, and the notorious men and women are, as a rule, far too knowing to leave many traces of specific charges against them, no matter what it costs them to elude detection or remove witnesses. But the cost of maintaining these people in this life of crime is something enormous, and amounts every year to nearly the expenses of an Abyssinian war.

I do not pretend to offer suggestions as to the prevention of all crime, but this I do say, that unless the low beer-shops, the low pawnbrokers, and the low leaving shops are put under the entire control of the police, it is idle to talk of diminishing crime in the metropolis or bringing in bills for its better suppression. I have told truly what I have seen, and your readers will be able to judge whether or not such open resorts of criminals should be allowed to exist both in the east and south of London.

READING AND THINKING.—It is good to read, mark, learn; but it is better to inwardly digest. It is good to read, better to think,—better to think one hour than to read ten hours without thinking. Thinking is to reading (if the book read have anything in it) what rain and sunshine are to the seed cast into the ground, the influence which maketh it bear and bring forth thirty, forty, or a hundred fold. To read is to gather into the barn or storehouse of the mind; to think is to cast seed corn into the ground to make it productive. To read is to collect information; to think is to evolve power. To read is to lay a burden on the back; but to think is to give to the feet swiftness, to the hands strength. Yet we have a thousand or ten thousand readers for one thinker, as the kind of books sought after in circulating libraries bear witness.

—CAMERON.

THE LOVE OF CHILDREN.—I am fond of children. I think them the poetry of the world, the fresh flowers of our hearths and homes; little conjurors, with their "natural magic," evoking by their spells what delights and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. Only think, if there was never anything anywhere to be seen but great grown-up men and women, how we should long for the sight of a little child! Every infant comes into the world like a delegated prophet, the harbinger and herald of good tidings, whose office it is "to turn the hearts of the fathers to the children," and to draw "the disobedient to the wisdom of the just." A child softens and purifies the heart, warming and melting it by its gentle presence; it enriches the soul by new feelings, and awakens within it what is favorable to virtue. It is a beam of life, a fountain of love, a teacher whose lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart; they brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life. It would be a terrible world, I do think, if it was not embellished by little children.—BINNEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 17, 1869.

THE GOSPEL.

THE glad tidings of great joy which were sounded through the world over eighteen hundred years ago were termed the Gospel. It was the revealed will of the Father of the spirits of all flesh—the Gospel of God, (Rom. i, 1)—to His children through His beloved Son Jesus Christ, and after His ascension through His Apostles and disciples, by which all might know the conditions of salvation and eternal lives. It was in fulfillment of the promises of the Almighty concerning the redemption of the human family in the coming of His glorious Son, and the happy mission He should perform in breaking the bands of death, hell and the grave, and introducing that heavenly Spirit of truth that should again reveal unto the children of God His mighty purposes, teach them how to worship the Father in spirit and in truth, instruct them of His ways that they might walk in His paths, guide them in the narrow way that leads to life eternal, and inform them of the principles of truth and righteousness by which they might learn to do His will upon the earth as it is done in heaven, and release them from the bondage of sin. The Apostle Paul said, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith." For the glad tidings to be appreciated it was necessary to receive the testimony of Jesus Christ, of His Apostles or disciples; unless the people had credited the divine authenticity of their mission and received their teachings, the word through them would have profited nothing. The Gospel being the revealed will of God, it was necessary to believe and obey that will, in order to understand the power of God and enjoy the revelations of His righteousness. Jesus Christ faithfully preached the Gospel, and taught those principles necessary to be observed to gain the favor and approbation of God. He fulfilled His part in the grand plan of salvation; and though death came into the world in consequence of the original sin, yet we know that through His atonement comes the resurrection, "For as in Adam all die, even so in Christ shall all be made alive," when all will be judged according to the deeds done in the body.

In the Savior's instructions to his disciples, "he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." When the Gospel was preached by the Apostles on the day of Pentecost, they declaring the Savior's mission and ascension in the power of the Holy Ghost, the hearts of the multitude were

touched, and they cried unto Peter and the rest of the Apostles, "Men and brethren, what shall we do?" Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." When Philip preached the Gospel at Samaria and the people believed, they were baptized, both men and women, and the gift of the Holy Ghost was conferred upon them through the laying on of hands. He preached the Gospel to the eunuch, and when he answered, "I believe that Jesus Christ is the Son of God," Philip baptized him. When Peter preached to Cornelius, God poured out His Holy Spirit upon him as an evidence to Peter that the Gentiles would be accepted by Him, inasmuch as they obeyed His commandments; then Peter exclaimed, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" and he "commanded them to be baptized in the name of the Lord." At the conversion of the jailor, when he asked Paul and Silas, "Sirs, what must I do to be saved?" they answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." They then "spake unto them the word of the Lord," their hearts were softened, they washed the Apostles' stripes, "and was baptized, he and all his, straightway." The baptism of the disciples of Jesus Christ was neither by sprinkling nor pouring, but by immersion; for this reason John baptized in "Ænon near to Salim, because there was much water there;" and the Apostle says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

By baptism we are buried beneath the water, and in obedience to this act, when performed by one sent of God, after having believed and properly repented, we receive the remission of our sins. And herein is the condemnation, "he that believeth not shall be damned;" through neglecting the ordinance of baptism the sins of the people still remain, as this ordinance is for the "remission of sins," therefore they died in their sins, hence the condemnation. Surely it is glad tidings, that by faith, repentance and baptism, "though your sins are as scarlet they shall become white as wool." The Gospel teaches that then all are in a condition to receive the Holy Spirit—the Spiritual Adviser of the children of obedience—to lead them into all truth, the Spirit whereby we can understand all things and know God, whom to know is eternal life. The Bible clearly teaches that faith in God and His beloved Son Jesus Christ, repentance of sins, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and walking in newness of life pertain to the Gospel of our Lord and Saviour Jesus Christ. This is the Gospel of which Paul, writing to the Galatians, stated, "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And the Apostle John said, "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." No man can preach the Gospel of Christ, unless sent of Him, "no man taketh this honor unto himself, but he that is called of God as was Aaron." It may be asked, is it not written? "Therefore being

justified by faith, we have peace with God through our Lord Jesus Christ," and if so what need of baptism, or anything else, seeing that saving faith is all sufficient? The epistle wherein that statement is made was addressed by Paul "To all that be in Rome, beloved of God, called to be Saints." They had received the Gospel or doctrine of Christ, and had obeyed the Gospel by believing, repenting and being baptized, and had received the Holy Ghost through the laying on of hands, by which they had become "Saints," and were "beloved of God" for their obedience. Let all prayerfully consider these things, and search the Scriptures and see whether they are not correct, always remembering that, if we wish to understand the things of God, we must ask of Him for that wisdom by which all may understand the Gospel.

G. T.

CORRESPONDENCE

SCOTLAND.

Glasgow, April 5, 1869.

Pres. Albert Carrington.

Dear Brother,—I am happy to inform you that all things in this vicinity, so far as we are concerned, are in a flourishing condition. The Saints are feeling well and seem to be united in their labors, and, as a general thing, are enjoying the Spirit of their holy faith.

Our Conference of last month has had a very good effect among the Saints, in encouraging them and enlivening them to a sense of their position. And with br. Pace and myself it was a source of great joy in being privileged to meet with our beloved President and the brethren who accompanied him, and in receiving so much good and valuable instruction, which I am sure will not be forgotten.

It is encouraging to see every thing moving along so nicely—to see the work of God progressing among the Saints; and I believe the Saints in this Conference are progressing. They are very anxious for the time when they can gather to Zion where their time and ability can be used more effectually in helping to build up the Kingdom of God, and I consider it a very good proof that the Saints have the Spirit of the Gospel with them, when they manifest by both word and deed their anxiety to gather to Zion; and where the latter is not with the former, where it is possible for it so to

be, there is reason to believe that something is amiss. If the Saints in these lands, would all understand this correctly, and then work accordingly, a greater work could be accomplished. The Saints are to be gathered from these lands, and to accomplish this object they should not sit supinely, doing little or nothing, waiting for others to do all, but should be doing all in their power, and, then the Lord will bless them in so doing, and will open the way before them.

There is circulating in the Glasgow papers a correspondence from some one now in Salt Lake City, which, for falsehood and injustice to the Saints of God, I think exceeds anything I have seen of late. But we, like the Saints of old, have become accustomed to having ourselves and our religion misrepresented by evil designing men. The Saints who are living their religion will know how to receive all such reports; and those who have not the Spirit of the Gospel, if such would receive a friend's advice, let them draw near to the Lord their God and live their holy religion, and by so doing they can have the Spirit of God with them, which will give them power to discern between truth and falsehood.

I pray God to bless you, br. Carrington, and all who are desirous of seeing the Kingdom of God grow and increase.

I remain your brother in the Gospel,

JOEL GROVER.

Thefts never enrich; alms never impoverish; prayers hinder no work.

REMINISCENCES OF CASHMERE.

Taken on the whole, there is, perhaps, no more delightful climate in the world than the western and northern Punjab during four or five months of the year, viz., from the end of October to the middle of March. Though the nights are very cold, as are also the mornings before sunrise, during the day a bright warm sun, tempered generally by a clear refreshing air, make the climate very similar to that of an Italian winter. The European resident or tourist who can manage to spend the winter in the Punjab, and the hot months in the cool sanatoria of Murree, Simla, and Dalhousie—or, if he prefers a more rough-and-ready tent life, amid the valleys and mountains of Cashmere—may live as healthily as in any part of Europe. Generally speaking, however, throughout the districts of the Punjab, especially on the extreme western frontier, the country is of the most dry, arid, and uninteresting character, and, owing to the absence of forest and underwood, little large game is to be found.

After about ten marches from Murree the traveller reaches Baramoola, a point at the western extremity of the far-famed valley of Cashmere, which is about ninety miles long, and varies in breadth from ten to thirty miles. It forms a tolerably flat plain, about 5,000 feet above the level of the sea, and is most completely encircled by an amphitheatre of mountains. The Jhelum, which flows through the entire length of the valley and drains it of its superfluous waters, here becomes navigable, and consequently the journey hence up to Srinaggur is in general done more agreeably by water. Porters and baggage mules are accordingly dismissed, and boats are engaged for the journey. As these are large and comfortable, two will generally be found sufficient—one for the masters, and the other for the servants and baggage.

This mode of travelling is as comfortable and enjoyable as any in India. Seated under the spacious awning of thatchwork which completely covers the centre of the boat, with tables, chairs, and bed, arranged at conveni-

ence, you can read, write, or lie and smoke, as inclination may dictate. Your boatmen paddle your barge leisurely along, and while *en route* you may amuse yourself in a variety of ways. If you have a mind to fish, you can throw out your line with a good chance of very fair sport; or you can take your gun into the prow of the boat and amuse yourself with long shots at the numerous waterfowl which show themselves here and there on the river; or you can sit still, and do nothing but drink in to the full the enjoyment of the scene. The clear, bracing air, the limpid water around you, the variety of view presented by each bend of the river, the bold, picturesque outline of the blue mountains at a little distance on each side of the valley, and lastly, the charm and novelty of the whole trip—all these minister to the eye, and give pleasure to the senses.

As evening approaches, it is generally convenient to anchor the boat at any suitable spot on the banks on either side, in order to dine and allow the native servants to cook and eat their dinners. The day's amusements can be varied by a dip in the river before dinner, or by taking a gun and beating the wide marshes which frequently border the bank, for snipe and wildfowl, both of which abound in the early spring and autumn of the year.

As the boat is paddled up the stream for Baramoola, the river gradually, after a distance of some ten miles or so, widens out into the Woolar Lake, a broad expanse of water, in some parts exceedingly shallow. Crossing the lake, the boat again regains the channel of the Jhelum on the opposite side, and pursues its way up the stream. The country bordering the river is flat, and generally very well cultivated, rice and maize being the prevailing crops. In other parts it is abundantly well wooded; the soil in the higher portions of the valley seems peculiarly well adapted to the crocus, here cultivated for the sake of its petals, from which is made the famous Cashmere saffron, the manufacture of which is a Government monopoly.

Nothing can be more brilliant than a field of these plants in full bloom.

Srinuggur, the capital, is generally reached on the fourth day after leaving Baramoola. As you proceed up the river, which flows right through the centre of the city, there is no lack of animation in the scene, for a variety of sights present themselves to the eye. You are rowed along between the quaint wooden houses and ancient Hindoo temples, whose lower walls are almost washed by the water, past the new palace of the Maharaja, and under the two or three cranky wooden bridges that span the stream. Dozens of boats, each freighted with English masters, pass and overtake you *en route*, the native boatmen in each plying their paddles with might and main to outstrip any competitors they may fall in with. Here comes the state barge of the Commissioner Sahib, *i.e.*, the English *charge d'affaires*—an unwieldily but comfortable boat, paddled by a host of boatmen. Here is a boat with a closely-curtained sort of cage in the centre, containing probably the ladies of the family of some native grandee, perhaps one of the ministers of the state. Every here and there you may catch a glimpse between the trees of the tents of some English tourist, with all the paraphernalia of camp life scattered in confusion around, while the owner may perhaps be seen in a rough shooting suit, seated in some shady spot close by. On either bank are dozens of natives of all sorts—white-robed Hindustanis, red-turbaned Cashmeerees, itinerant merchants, with porters carrying their bundles of Cashmere curiosities behind them, shikarees with skins of wild beasts for sale, &c.

Passing above the more crowded quarter of the city, the banks of the Jhelum are lined on both sides with tall poplars and plane-trees, while willows hang their branches over into the water. At intervals of every few

hundred yards or so are to be seen the houses provided by the Maharaja for the reception of European visitors; but these are generally so infested with obnoxious insects that tents are far preferable. Getting clear above the city, the traveller will do well to disembark his goods and chattels, and arrange to have his camp pitched in one of the numerous gardens on the right bank of the stream. Dismissing your Baramoola boats, you establish yourself under the wide-spreading shade of one of the magnificent plane-trees that abound throughout the valley, where you find yourself cool and comfortable enough.

At Srinuggur, as at Venice, boating is the usual mode of locomotion, and the first thing you do, therefore, is to provide yourself with a boat, which here stands instead of a horse or a buggy elsewhere. There is no difficulty in doing this, and for a consideration of 30s. a month you have a boat and six boatmen at your beck and call. You accordingly proceed to do the lions of the place. Reclining under the thatched awning which covers the centre of your boat, you are rowed down the river, and branching off to the right proceed to the great lake, and across its deep clear waters to the Shalimar gardens with their marble tanks and fountains, and their avenues of magnificent plane-trees.

After this, you may visit the numerous gardens in the vicinity, in which most of the principal English fruit-trees may be found, or you may penetrate into the narrow dirty alleys of the city, with their many-storied tottering houses, and visit the wretched hovels where are woven the far-famed shawls of Cashmere, the papier-mâché shops with their stocks of quaint curiosities, or the depots of the great shawl-merchants, where are all sorts of the woven fabrics of the country.—*The Field.*

WORKING CHEERFULLY.—Cheerfulness is an excellent working quality, imparting great elasticity to the character. As a bishop said, "Temper is nine-tenths of Christianity;" so are cheerfulness and diligence nine-tenths of practical wisdom. They are the life and soul of success, as well as happiness. Perhaps the very highest pleasure in life consists in clear, brisk, conscious working; energy, confidence, and every other good quality mainly depend upon it.

INSTINCT OR REASON.

As this well-hackneyed subject has again been mooted in your pages, I will trouble you, with yet another extract from Colonel Campbell's "Indian Journal," premising that I have read of a very similar incident relative to the surrounding of a herd of pallahs (*Antelope melampus*) by a troop of lions in South Africa. Colonel Campbell writes (p. 264): "I was, as usual, scanning the horizon with my telescope at daylight, to see if any game was in sight. I had discovered a small herd of antelope feeding in a field from whence the crop had been lately removed, and was about to take the glass from my eye for the purpose of reconnoitring the ground, when, in a remote corner of the field, concealed from the antelope by a few intervening bushes, I faintly discerned in the grey twilight a pack of six wolves, seated on their hind-quarters like dogs, and apparently in deep consultation. It appeared evident that, like myself, they wanted venison, and had some design upon the antelope, and being curious to witness the mode adopted by these four-legged peachers, I determined to watch their motions. I accordingly dismounted, leaving my horse in charge of the sowar, and creeping as near the scene of action as I could without being discovered, concealed myself behind a bush. Having, apparently, decided on their plan of attack, the wolves separated, one remaining stationary and the other five creeping cautiously round the edge of the field, like setters drawing on a shy cover of birds. In this manner they surrounded the unsuspecting herd, one wolf lying down at each corner of the field, and the fifth creeping silently towards the centre of it, where he concealed himself in a deep furrow. The sixth wolf, which had not yet moved, now started from his hiding-place, and made a dash at the antelope. The graceful creatures, confident in matchless speed, tossed their heads, as if in disdain, and started off in a succession of flying bounds which soon left their pursuer far behind. But no sooner did they approach the edge of the field than one of the crouching wolves start-

ed up, turned them, and chased them in a contrary direction, while his panting accomplice lay down in his place to recover wind for a fresh burst. Again the bounding herd dashed across the plain, hoping to escape on the opposite side; but here they were once more headed by one of the crafty savages, who in his turn took up the chase, and coursed them till relieved by a fresh hand from an opposite quarter. In this manner the persecuted animals were driven from side to side, and from corner to corner, a fresh assailant heading them at every turn, till they appeared perfectly stupified with fear, and crowding together like frightened sheep, began to wheel round in diminishing circles. All this time the wolf which lay concealed in the furrow near the centre of the field had never moved, although the antelope had passed and repassed within a few feet of him, and had, perhaps, even jumped over him; his time for action had not yet arrived. It now became evident that the unfortunate antelope must soon be tired out, when it appeared probable that the surrounding wolves would have made a combined attack, and driven the terrified herd towards the centre of the field, where the wolf who had hitherto been lying in reserve would have sprung up in the midst of them, and secured at least one victim. I, however, did not allow matters to proceed so far. I was satisfied with what I had seen, and resolved to turn the tables on my friends the wolves, by making a slight change in the last act of the tragedy which was now fast approaching. Accordingly, just as the antelope appeared to be driven to a standstill, I put a stop to further proceedings on the part of their ravenous assailants by sending a rifle-bullet through the body of the nearest skulker, who instantaneously gave up the ghost; and his sagacious companions, seeing that their game was up now that the man with the gun had taken a hand, made a precipitate retreat, leaving me undisputed master of the field. I might easily have brought down an antelope with my second barrel, for the poor

things appeared stupefied with fear, but after having so far espoused their cause I felt that it would be treachery on my part to avail myself of this advantage, and accordingly allowed them to depart in peace." Well, I think that the "skulking" wolves had as fairly earned their dinner as any "stalking" sportsman, only that things are called by different names in man and beast, like reason and instinct. The modern sportsman stalks chiefly for amusement, whilst the wolves did so from the absolute necessity of providing themselves with a meal; and if hunger had afterwards driven one of them to attack a child, as might well have followed, of course it would have been ascribed to the animal's unmitigated ferocity, so altogether different from what the pangs of hunger have impelled human beings to commit upon occasions without number. The beast of prey must live, or at all events whilst living it must eat, though we may not perceive the necessity of it, which is just what a certain magistrate remarked to a pauper who made the self-same plea. Colonel Campbell, in his subsequent comments upon the scene enacted and described, altogether confuses instinct and reason, according to my ideas; but his remarks that the wolf, "in concert with his fellow-wolves, plans and executes an ingenious stratagem worthy of the reasoning powers of man himself; a complicated manoeuvre, not only arguing considerable sagacity on the part of individuals, but implying that a mutual understanding exists among the performers which appears to me can only be accounted for on the supposition that animals [other than man] possess some power unknown to us of communicating their ideas to each other." The

following note on the subject is appended by Sir Walter Elliot:—"I have witnessed similar instances of crafty concert on the part of the wolf. On one occasion three gazelles passed just ahead of me at full speed, pursued by a single wolf, towards a nullah a little below me. Two of the gazelles bounded up the ascent on the other side, but neither the third nor the wolf appeared. Anxious to see what had become of them, I cantered down to the spot where they had crossed. There I found the poor gazelle in the jaws of three wolves, which took to flight on seeing me, and left the venison at my disposal. The wolves had clearly been hunting on a preconcerted plan, two of them having lain *perdu* in the nullah, whilst the third undertook to drive the gazelles to the spot where their hidden assailants could spring on them with advantage." If the lower animals were guided by "unerring instinct" only, and did not reason upon their experience, moreover if they did not possess some means of communicating their ideas to one another, how is it that their wiles and stratagems to escape the weapons of mankind are developed in proportion as these weapons become more efficacious? What can "blind instinct" know of traps and other artificial contrivances? and how is it that creatures without experience of man, the universal destroyer, such as those found upon newly-discovered islands, evince no fear or distrust of him until taught by bitter experience? "Reason pitted against instinct" is the theme of many a marvellous tale, when people little reflect upon the discriminative faculties which they complacently ascribe to instinct.

—*Correspondent of Land and Water.*

SUMMARY OF NEWS.

The Bishop of New Jersey, it is said, has given notice that he will refuse at confirmation to lay his hand upon the piles of false hair and chignons which disfigure the heads of so many young ladies seeking admission to the church and communion.

The American Free Trade League proposes to give a series of lectures on the subject of free trade in all the large cities and towns of the United States. Some of these lectures have already been delivered, and have been listened to with marked attention.—*Philadelphia Ledger.*

During the week ending April 3rd, 53 wrecks were reported, making for the present year a total of 810.

A Southern editor is bitterly opposed to the education of women as surgeons. Suppose, he says, a gentleman were put under the influence of chloroform by such a doctress—what is to prevent the woman from kissing him?

FOURTEEN THOUSAND SHEEP PERISHED FROM DROUGHT.—A Menindie letter of January 18, published in the *Adelaide Observer*, says—"It is rumored that 14,000 out of 18,000 sheep of Mr. Valentine's have perished from want of water on their way to the Darling from his run back from Wilcannia. Another January rain is required to make the back runs worth having. We hear of sheep dying in hundreds in these back runs, and in a few weeks it is thought many squatters will be forced to abandon their runs altogether."

Dr. Cumming preached at his chapel, in London, on Good Friday, on the subject of earthquakes, and he regards these now taking place as "premonitory signs of stupendous social changes, fraught with the gravest issues. The Savior had stated that these things should precede his second coming, and it was during the seventh vial that it was written that there should be earthquakes, lightnings, and thunders such as never had been seen since men were in the world. It appeared to him, however, that still there remained to come one shock so startling, so terrific, and of such huge and unprecedented proportions, that even thoughtless men would begin to be awakened, and to turn their attention to phenomena which hitherto they had only sneered at and ridiculed."

SINGULAR ATMOSPHERIC PHENOMENON.—On the morning of April 3 a somewhat startling phenomenon was visible for many miles around Carlisle, and was seen by scores of people. Between four and five o'clock in the morning a ball—or, more properly speaking, a pillar—of fire passed from east to west over the city of Carlisle, and was plainly visible for fully a score of miles around. The fiery substance resembled an ordinary gatepost in size and shape, and seemed as though it were prevented from falling by some invisible connecting cord. It travelled at a pretty quick rate, throwing a lurid glare over every spot that it passed. It was perceived to pass over Carlisle and travel in a westerly direction, being plainly visible at Cummersdale and at Glasson, the latter place being fully nine or ten miles distant from Carlisle. At Glasson, a respectable yeoman watched the pillar intently, and he says that it caused a great heat, while another person, in the same locality, says that the fiery substance seemed to pass within a score of yards of him, and that the heat was almost overpowering. Suddenly it exploded in the air, and the report, which resembled the discharge of cannon, was heard for a great distance around.

ALLEGED CORRUPTION OF SENATORS AND REPRESENTATIVES IN THE UNITED STATES.—A report has just been presented to the Senate of the United States from a committee which was appointed to inquire "whether any party or parties interested in supporting or opposing any measures relating to railway companies have either in person or by agent directly, or indirectly, paid or offered to pay any member or members of the Senate during that session any money or other valuable thing to influence his or their vote or action in Senate or committee." The conclusions at which they have arrived are that large "sums of money were expended for corrupt purposes by parties interested in legislation concerning railways during the session of 1868; that lobbyists were thus enriched, and in some cases received money on the false pretence that the votes of senators were to be influenced; that there was no proof of actual bribery of any senator; and that the newspaper charges made in the instances that were brought to the notice of your committee were founded upon rumor alone, and had been in no case sustained by the evidence of the writers or other proof." The remedy proposed by the committee was a "change in the law by which the giver of a bribe which is accepted shall be exempt from prosecution, not from any disposition to palliate the guilt of the party giving bribes, but because public policy requires that the means of obtaining proof shall be facilitated; and this can be done only by exempting from punishment one of the guilty."